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Some 47 years of teaching the Indian children of Sydney, N.S., has had its intangible rewards for Miss Catherine Gallagher. In an effort to show some tangible appreciation for her devotion, Indian families of the Membertou Reserve asked their Chief, Ben Christmas, to present Miss Gallagher with their gift — a chair in which to enjoy the leisure hours of her retirement. Left to right: two former students, Sister Katerik, Sr. of St. Martha and Donald Marshall, Grand Chief of all Micmacs, Chief Ben Christmas, Miss Gallagher and parish priest Father Richard Laffin.

Conference Seeks National Indian Congress

One of the resolutions to come from the B.C. Nishga Tribal Council, prior to the National Conference in November, was a move for establishment of a "National Congress of Canadian Indians".

A resolution, made at the seventh annual convention of the Council, proposed that "leading officers of all executive committees of the established and recognized provincial Indian organizations throughout Canada correspond and arrange for a national founding convention to consider the matter . . ."

Pointing out that the majority of present provincial groups have no affiliation, and past attempts to form a central organization have failed, the convention said there is "a definite and immediate need for a national Indian organization."

The founding meeting, it stated, should include only elected Canadian Indian officers and executive members of provincial Indian organizations throughout Canada who are Indians as defined in the Indian Act.

Manitoba Indian and Metis Conference

The 11th Annual Indian and Metis Conference, sponsored by the Community Welfare Planning Council of Winnipeg, Feb. 5 to 8, at the Royal Alexandra Hotel, opened with 715 in attendance.

The aim of the conference is to help bridge the gap in understanding between persons of Indian ancestry and those of other origins in order to facilitate the movement of Indians into the broader society.

The program included addresses by Dr. Baldur Kristjanson, Manitoba Economic Development Coun. and Mr. Joe Keeper, Community Development Service.

The four-day conference featured reports from regional groups, presentation of awards, entertainment, a banquet and talks by authorities in the field of Indian studies.

Co-Chairmen of the Conference were Rev. Adam Cuthand and Bernard Grafton.

3 Algonquin Boys at Trade School

Three young Algonquin Indians are enrolled at Quebec's Waterloo Trades School this year.

The regular course of studies at school did not appeal to the three teen-aged boys and when given an opportunity, they chose Waterloo where they will be able to learn a trade.

Two of the boys are brothers, Gislain and Luc Brascoupe, and come from Maniwaki, 250 miles from Waterloo. The other boy, Eric Wabies, comes from Notre Dame du Nord, a small village about 500 miles away, and is a younger member of a large family of 13.

All three plan on remaining in Waterloo for the two year course, and are boarding with Mr. and Mrs. Philip Furlong.

Gislain and Luc play on the Trades School Hockey Team, and Eric is fascinated by the novelty of TV.

Though the boys claim they are not lonesome, Mrs. Furlong notes that they spend a great deal of their time writing home.

Alberta Reserve Elects Its First Woman Chief

The Beaver Lake band, last month, elected to their highest office, Mrs. Percy Pruden, believed to be Alberta's first woman Indian chief.

Mrs. Pruden, a 48-year-old grandmother, has great interest in the young people, and it is her desire to see that every child on the reserve has the opportunity for the best possible education.

Three male opponents contested the post, but the 200 persons on the 24-square-mile reserve apparently thought the time had come for a change. They also elected a woman, Mrs. William Gladue, to one of the two council posts. The only male councillor, William James Cardinal, says, "it might be a good thing to have women heading the council. Sometimes they govern better than men."

"I'm still . . . coming out of the shock," says Mrs. Pruden, who felt that her sex was not the only handicap to her election. On an almost entirely Roman Catholic reserve, she is one of the few Protestants.

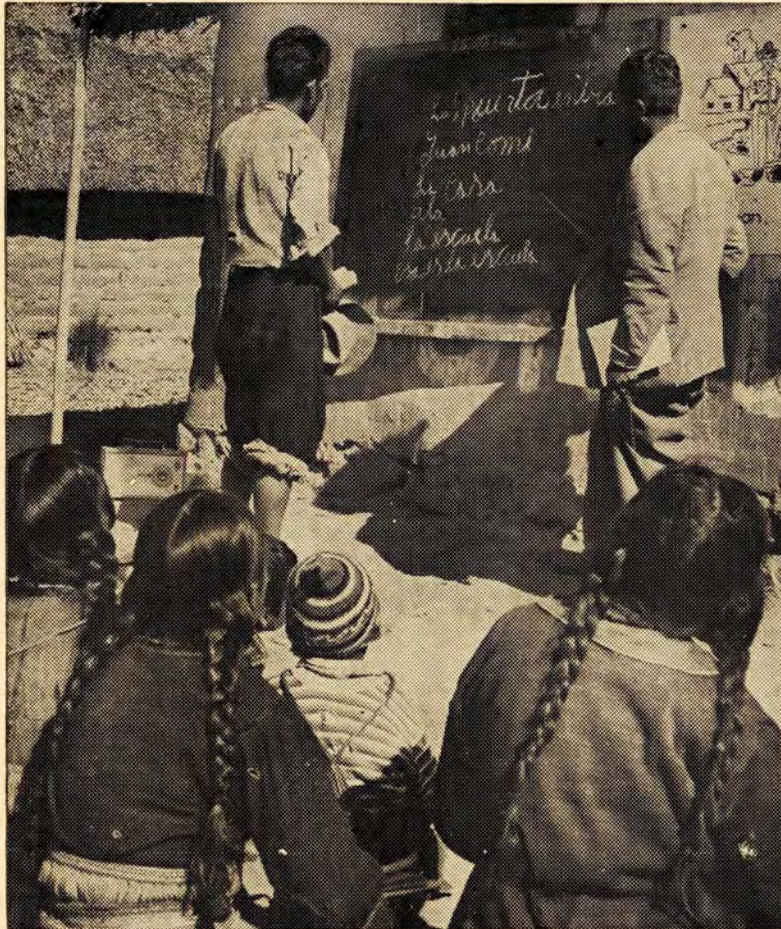
"But we do not make religion an issue on the reserve," she was happy to say.

Mrs. Pruden was optimistic that increased oil exploration will help build reserve finances. "We do have one oil well and we share the royalties. I understand more oil wells may be drilled and if they are, then I'm sure we will be much better off."

"I do not say we are poor. We are not. We are able to raise some of our own food, meat and other necessities. Our economy could be better and I'll try to improve this somehow."

"I'm confident that the Indian economy generally will be better if our young people take advantage of education opportunities."

A full report of the Winnipeg Indian-Metis conference will appear in next month's issue of the Indian Record.



Listening to a radio and following an instructor's blackboard pointer, Quechua Indians in Bolivia learn Spanish, the language of the Latin American countries in which they live. These "radio schools" conducted by the Maryknoll Fathers also teach agricultural and technical skills. They may soon have competition from the communists, since Moscow Radio has announced it will broadcast in the native Quechua tongue.

3,000 Years of History Reduced To "Top Soil"

One of the world's most valuable Indian middens is likely to be dug up for topsoil unless the government steps in to buy property at Pedder Bay Marina in British Columbia.

New owner of the property, Mr. James Copray deWilde, had already cut into the edge of the midden and dug up some Indian artifacts before provincial anthropologist Wilson Duff learned what was happening.

Mr. de Wilde intends to continue digging if the government takes no action, but promised not to take away any more soil from the top of the midden until the government examines the old Indian campsite.

Mr. Duff said this spring that while it has been known for some time that Pedder Bay is one of B.C.'s most important archeological sites, no scientific excavation was carried out there because there was thought to be no danger of the ground being disturbed.

"There are 3,000 years of his-

tory written here," he said. The maritime predecessor of the present Indian arrived here that long ago. An earlier type of man who lived in B.C. some 7,000 or 8,000 years ago — who was not oriented to the sea and probably did not fish or dig clams "may have occupied this site," said Mr. Duff.

"We are only beginning to scratch the surface of the pre-Indian era. This is a huge, important site and what Mr. de Wilde calls "top soil", we call "archeological deposit."

Test excavations were planned, in an effort to find out how many archeological secrets are buried under the soil at Pedder Bay Marina.

Mr. deWilde's attitude is that if the government wants to bar him from taking away top soil, it will have to take steps to develop the area as a tourist site.

"If the government put \$100,000 into it to reconstruct an Indian Village there, we would have something that would attract people from all over North America."

Sociologist's Recommendation:

City Indian Become White — Reserve Indian Isolated

The best way to help urban Indians and Metis is to "make them white", a United College professor told Winnipeg newsmen last month.

This opinion was expressed in an interview following a speech on Canadian Indians at the college's special lecture series, by John H. Steinbring a sociologist from Wisconsin.

Mr. Steinbring who came to Winnipeg's United College in 1963, spent last summer studying the Northern Ojibways of Manitoba and his recommendations for reserve Indians is somewhat different.

Indians ought to be encouraged to stay on the reserves, he said.

"Leave the reserve Indians alone. Don't break down their culture," he declared.

The government should encourage fishing, lumbering and other industries on the reserves to keep the Indians employed in their own environment, said Mr. Steinbring. "What a difference a government grant would make in fishing enterprises. Without financial help, the Indians can do nothing."

Mr. Steinbring criticized social workers and teachers for causing many of the difficulties the province's Indians are now facing, because they try to force white middle-class values on the Indians.

"Get the social workers out of the reserves," he said.

The best people to communi-

cate with the Indians are intelligent lower-class persons without formal training, or clever social workers who understand the Indian personality, he reasoned.

A white man's education without acceptance into the white community makes the Indian feel lost and leads to crime, alcoholism, prostitution and mental illness, Mr. Steinbring claimed.

"The school teacher teaches more than English. He teaches the white culture. Many Indians are afraid of their children becoming white so they take them out of school in early grades," he said.

But for the urban Indian or Metis, Mr. Steinbring observed that once they have gone part way toward white civilization, they must go all the way.

"People like them are caught. The Indians call them white; the whites say they are Indian. Winnipeggers are prejudiced. Ask any Indian about housing."

Equalized Welfare

Effective January 1, 1965, B.C. Indians now receive social welfare allowances equal to those given by the province.

Ottawa provides the total sum of social welfare. However, Indians who live off reserves for less than a year, should the need arise, may receive social welfare from the province for which Ottawa would refund the province.

Industry to Raise Indian Employment

A \$500,000 plastics molding plant is being established at Durant, Oklahoma, a mid-State area, and will provide jobs for upwards of 100 Indian men and women. The new installation is being built by a subsidiary of Strombecker Corporation, a Chicago manufacturer.

"The Strombecker plant in Durant signals another step forward in our effort to improve the economic lot of American Indians," said Secretary of the Interior, Stewart L. Udall.

Forty other plants have been assisted in locating on or near Indian communities in recent years, providing jobs for 1,500 Indians and promising employment for more than double that number as production reaches full capacity. Negotiations are under way with several more expanding businesses. The industries presently operating re-

present a wide variety of enterprises, including, for example, diamond cutting, electronics parts assembly, textile manufacturing, and production of Indian-design gift items.

Commissioner of Indian Affairs Philleo Nash said: "Much of the attraction for industries locating on or near Indian reservations lies in the availability of workers. Indians have demonstrated a high degree of manual dexterity and pride in precision workmanship. With training, provided through Bureau funds, they are the answer to a chronic need of many employers."

Production at the new installation, to occupy a 25-acre tract on the western edge of Durant, is scheduled to start in June. At the outset, approximately 75 people will be employed. The payroll will be increased as output gains.

Two New B.C. Schools for Near-Missionary Territory

by Kay Cronin

The recent opening of parochial schools in both Duncan and Chemainus in the Cowichan district of Vancouver Island, B.C. comes as tangible evidence of the contribution which has been made to the diocese of Victoria by the small band of Oblates who assumed direction of parishes and Indian missions in that area five years ago.

These schools are the first parochial schools to be built in the diocese since 1952 and bring to eight the total number.

Many severe sacrifices and a countless amount of hard work on the part of priests, sisters and laymen alike have contributed to this extraordinary achievement in the field of Catholic education, but none has surpassed the personal efforts of Father Paul Monahan O.M.I., Superior of the Oblates in the area.

It was Father Monahan who headed the pioneer four-man team of Oblates when the congregation, at the invitation of Victoria's late Bishop M. Hill, took over the far-flung parishes and missions in the Cowichan district five years ago. And more than any other contributing factor, aside from the grace of God, it has been Father Monahan's foresight, drive and outstanding personal attributes which have wrought this modern miracle in near-missionary territory.

Both schools are fully integrated. At Queen of Angels School in St. Edward's Parish, Duncan, there are 68 Indian youngsters among the total 207 students in Grades one to seven.

At St. Joseph's School, Chemainus, 36 of the 108 students in Grades one to six are Indian children from Westholme reserve and district. In both instances, the Indian Affairs Branch made financial contributions toward the school buildings, proportionate to the numbers of Indian students attending.

Four Sisters of St. Ann and three lay teachers staff Queen of Angels School; principal is Sister Mary Celine S.S.A. From the outset, a Parish Board and School Committee have assumed responsibility for both the building and the operation of the school.

In Chemainus, some ten miles upcoast, where pastor Father Francis Price O.M.I. has master-

mind the building of both a school and rectory, a Parish School Board is in the process of formation. Named after the parish church, St. Joseph's school is staffed entirely by the Missionary Sisters of Christ the King. Reverend Mother Emmanuel is Superior of the 5-Sisters community, while Sister Theophane is principal of the school.

Visiting both schools recently, I was amazed at the spirit of co-operation which pervades among all those associated with their operation. When I first visited that area five years ago it struck me as being one of the most difficult Oblate territories I had ever surveyed. These were not run-of-the-mill difficulties which one expects to find in isolated and poverty-stricken Indian missions, and the like, but rather an accumulation of

frustrating circumstances which would have been enough to dishearten any but the most obdurate of missionaries.

The two major difficulties, as I saw it at that time, were, first, the physical set-up of the territory with several miniature parishes and ten Indian reserves scattered willy-nilly in far-distant and inaccessible locations, all having to be served from one central rectory which, itself, was three miles from its own parish church. The second, and equally frustrating, set of circumstances was a seeming lack of any unifying bond among the total Catholic population which was made up of small pockets of people representing the widest variety of racial origins, loyalties and depths of religious fervor. An ecclesiastical jigsaw puzzle, if ever I saw one.

But that was five years ago. Today, thanks mainly I would say to the establishment of these two parochial schools, one can detect an ever-increasing spirit of co-operation and enthusiasm throughout the whole area. In the intervening years, people of widely different viewpoints have learned to temper those views with Christian charity which thus enables them, in a spirit of mutual understanding, to work side by side for the common good of the most important group of all — their children.

As for that rectory, it's still three miles from the church. But having solved the more pressing problems, the good priests and people of Cowichan district will doubtless come up with a solution to this one, all in God's good time.

—Oblate News

Thompson Pastor Recommends . . .

Free Choice with Guidance

Writing in a January edition of the Winnipeg Free Press, Reverend Father Leon Levasseur of Thompson, Manitoba, made several observations on the Indian's 'money-sense'.

"Some people," Father Levasseur wrote, "and most often the type having read only one book, or with only one year of experience in the field — cannot speak about our Indian brother without correlating the man's racial background with the qualification: Indian Problems."

Father Levasseur went on to suggest a possible difficulty: the problem of communication between two people of different minds, leading through knowledge to a better mutual understanding.

The following covers the highlights of Father Levasseur's article:

It was some eight years ago that I shared in the following conversation. An Indian Residential school principal expressed great concern over the fact that as a whole the Indian population of many of our Northern reserves had a very limited notion of the value of money. To him, this seemed to be a problem peculiar to the Indian. To me it was and it was not.

Like in any other racial group, the temptation to have today and pay tomorrow is a disease for which no magic remedy has yet been invented.

From the point of view of budgeting or lack of budgeting, the Indian is no different from any other weak man, whose voracity is not measured by the thickness of the wallet.

After establishing this point, I went on to suggest to the school principal that it was not the discoverers of America, Canada on the West, that introduced the use of money as a means of exchange, but the first European settlers, or immigrants or displaced persons. (Of course I had to explain here that America had been discovered by the Indians themselves many years before the supposed "White" discoverers had set foot on the shores of the New Land.) And as such, money was for the isolated reserves of the North a very new tool, one that the parents knew very little about, somewhat like the three "Rs."

Were the children not in residence to pick up the tools necessary to equip them for their new surroundings in community living, including the acquisition of the value of money as a means of exchange?

My audacity suggested change, especially in the extra-curricular activities of the Residential School. I hint to no casual effect relationship when I state that the only immediate change was my transfer to a new post.

In my mind, if the use of money and budgeting is an entirely new tool for many Indians of isolated communities and if the children of these same isolated Indian families are confined to 300 days of residence a year for their schooling, to whom pertains the responsibility of imparting that new skill, if not to the Residential School itself? And so the problem was shelved for two years, until I was given a free hand in charge of a small hostel.

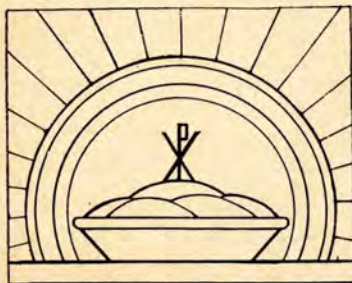
I soon learned the difference between being leader of the House as compared to the Voice of the Opposition. Yet I did some experimenting on the local level, with a certain amount of success. To make the children in residence touch, feel and appreciate the value of money as a means of exchange and as a bargaining power, a schedule of weekly allowances was established according to age, grade and tasks performed.

These earnings were to cover such accidental expenses as sports equipment, treats, personally chosen clothes, the second pair of mitts or winter boots, etc. In the home economics department, the girls would not only learn to cook, but with an allowance of so much per person, would have to do the shopping as well.

And so with many other fields in which I hoped that by giving as a value in human relationships, we of the staff would impart a new skill and better equip them to take their legitimate place in a new society.

It is one thing to state a problem and gripe about it; it is another to experiment in helping bridge the gap between the more recent settlers in America and the discoverers of Indian ancestry.

It is one solution to have an ivory tower plan with a paternalistic approach of straight handouts from the food, clothing or extra-curricular columns of a school's budget; it is a challenge to the ingenuity of staff to offer the possibility of guided free choice in the process of learning and acquiring a new skill.



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Indian Ambassadors

The population of metropolitan Winnipeg will have, next month, the occasion to witness the performance of Mexican ballet, based on the Indian folklore of that country.

This ballet has already been performed at Montreal, during a North American tour including Calgary, Edmonton, Vancouver and 45 cities in the United States.

(It will be recalled that one of the B.C. girls, Shirley Sterling, who performed at the Palacio de los Bellos Artes with a troupe of Kamloops dancers last summer, was invited to join the ballet of Folklorico.)



Shirley Sterling

The program includes modern Mexican settings, with popular songs and dances of Michoacan, one of the states of Mexico.

"Wedding in Huasteca" tells the story of a cowboy who flirts with an Indian girl on the way to his wedding, and then proceeds to the village where he dances with his bride and kills a rival.

The Taraston series of dances enacts the various stages of man's life; the Hymn of Praise reveals beautiful singing.

Masks of Guerrero portrays the struggle between good and evil with the portals of heaven and hell dividing the stage as scarlet, puppet-like angels and masked devils counted for humans and for grotesque creatures of the sea and air.

A sacred wedding dance portrays courtship and marriage, and the deer dance of the Yaquis, probably the most ancient of Mexican dances, is one of the few mainly solo performances. This dance is still performed by Yaquis before the hunt.

The triumph of this spectacular ballet, "whirlwind of color and music," is due to the work of fiery Amalia Hernandez, who danced and fought her way to victory that has brought new freedom to thousands of fellow artists and distinction to the native population of her country.

The October 1963 issue of "Theatre Arts" tells her story, which was reprinted in a condensed form in a recent issue of the Reader's Digest.

Briefly, Miss Hernandez, daughter of the Governor of the Federal District of Mexico, overcame tremendous obstacles, studying folk dancing as well as ballet so that, 20 years later, at 34, having danced leading roles in classical ballets at Mexico's Palace of Fine Arts, she formed her own ballet company.

Within a year she was creating a new ballet a week for a television program, which caught the attention of Mexico's Department of Tourism, and her troupe was soon on the road as official cultural representatives for her country.

Seven years later, she was welcomed back to the Palace of Fine Arts by Mexico's president Adolfo Lopez Mateos, with a green light to create for Mexico the finest ballet in the world.

She recruited 100 of the best dancers, singers and musicians in Mexico to dramatize the history, customs, legends and personality of Mexico from Aztec days before the Spanish Conquest, to the present.

By 1961, her troupe had conquered Europe and Latin America. In 1962 and again in 1964, the group toured the United States, and now Amalia's ballet has a permanent place in the artistic life of Mexico.

Miss Hernandez has set up free schools, enrolling 500 dancers, singers and musicians, 200 of them children, and she is soon to head a new Mexican Institution of Folkloric Art, including a library, museum, school of Mexican theatre and technical research department.

Would it be unreasonable to hope that, as a fitting centennial project, someone would find inspiration from Miss Hernandez to initiate for Canada, a genuine, national Indian dance group?

We already have a most excellent foundation in the Kamloops' Dance Group and in Michele Cartier's Canadian troupe of Montreal, which is soon to be taking the dances of Canada on a world tour.

What could be more typically Canadian than an Indian corps-de-ballets, as a cultural ambassador for our country.

G. L., OMI

NEW BOOKS

Before the Dawn of History

HUNTERS OF THE BURIED YEARS — the Prehistory of the Prairie Provinces. Alice B. Kehoe, with drawings by Ralph D. Carson. School Aids and Text Book Publishing Co. Ltd., Regina, 1962. 94 pp., 77 illustrations. \$2.00.

(Reprint from the Manitoba Archeological News Letter.)

This book is composed of a preface, introduction, five chapters, a bibliography and an epilogue. The five chapters are partly synonymous with five periods in the prehistory and history of the prairies. The first chapter — Extinct Bison and Ancient Spear-points — tells in a very vivid and reconstructive manner how life appeared to be 10,000 years ago. This is the period of Clovis and Folsom remains, the time of extinct forms of bison and the mammoth.

The second chapter deals with "the foragers", beginning about seven thousand years ago. This is the period of Eden, McKean, Alberta and Avonlea points amongst others, a period when gathering was extremely important for survival. The comparison with the African Bushman and Australian Aborigine would appear to be apt modern examples of the way of life necessary.

The third chapter — "the fishermen", describes more of a regional manifestation than a period dealing with those fishermen and hunters who occupy the boreal forest part of the prairie provinces. The picture is similar to those Indians who continue to live by hunting, fishing and gathering in our northern forests.

The fourth chapter, "villagers into nomads," deals with the agriculturalists who became buffalo hunters — people who were agriculturalists largely in what is now the United States but who became hunters in what is now Canada.

The last chapter deals with the last of the hunters up to the time when the buffalo were decimated and the West flooded by non-Indians.

This book is primarily one which fills two needs. It is excellent as an introduction to archaeology for students in our schools and it fills the role of a primer for the adult who is interested in archaeology.

Mrs. Kehoe makes excellent use of illustrations and these are often combined to form informative units. The series of twenty-six on excavating an archaeological site is very useful as an indication of the work involved. Other groups of photographs are used effectively to emphasize the points she wishes to make.

I recommend this book for all who have an interest in the

archaeology of the prairie provinces and particularly those who have little access to more comprehensive works. In addition, I feel that each school library should make a place for this pleasing volume. In its way it is a needed successor to Orchard's "The Stone Age on the Prairies" which aroused interest in archaeology but which lacked the accuracy and continuity of the volume under review.

There is interest for the professional in this book. Mrs. Kehoe is able to present her message in clear, and largely non-professional language. This type of liaison between the professional and the amateur is needed if the co-operation of the latter is to be developed fully.

The professional will also be interested in the last page of this modest volume where the picture of "a pot hunter" is displayed. This period piece is a look at the Genesis of archaeology which bears mute evidence to the changes which have occurred.

I think that Mrs. Kehoe should consider developing other volumes which will arouse the interest of people such as this one should.

W. M. Hlady

Book on Indian Music

Father Basilio de Barral, a Capuchin missionary, has published in Caracas, Venezuela, a 600-page book on the music of the Guaranos Indians who live in the delta of the Orinoco River. The book includes the Indian melodies and a treatise on the tribe's history and religious characteristics.

★ ★ ★

INDIAN WOMEN. Lela and Rufus Waltrip, David McKay, 1964, \$3.75, junior. The thirteen women in this collection of biographies have all played important roles in American history, both of the past and present; each one was dedicated to peace and human rights for all people.

★ ★ ★

THE IROQUOIS BOOK OF RITES. Horatio Hale. University of Toronto Press, 1963, 222 pages, annotated, indexed, glossary, \$7.50. The most noteworthy of the studies of a distinguished anthropologist, this book reports the ancient rites of the Condoling Council, one of the most important of the many councils of the Iroquois.

—Amerindian

Deadline for the March issue of the Indian Record is Feb. 23.

THE DAKOTA

Indians in Canada

By Rev. Gontran Laviolette
O.M.I.

Chapter II CONTACTS WITH THE FRENCH AND BRITISH COLONIES

This chapter covers a period of nearly two hundred years, during which the Eastern Siouan tribes made contact with the explorers from French Canada, and later, during the last century with British traders.

Previous to 1640 historical evidence can be found as to the movements of the Dakota tribes. It was only when the Spanish horses moved northward over the Llano Estacado and spread across the great western plains, that these tribes found a new means of hunting the bison, with the results that existence became much less precarious for them, and they increased and multiplied despite inter-tribal strife and diseases contracted from the white man.

Previous to that period, the Santees dwelt in more or less permanent villages. They hunted and trapped and cultivated maize and tobacco. Their habitat was an undefined area lying between the Great Lakes and the Missouri River. They travelled by canoe and on foot, using dogs to carry their camping gear.

The Tetons lived on the plains further west. It is known that they were in possession of the Black Hills, which they wrested from the Crow Indians, long before the advent of the white man.

Jesuit Missionaries

One of the first historical references to the Dakotas is found in the "Relations" of the Jesuit Missionaries of New France. In October, 1641, Father Raymbault and Isaac Jogues having visited Sault Ste. Marie, heard of a tribe called "Nadawessi" (Ojibway

A Sioux Chief sits with all his ornaments gathered about him.



name for the Dakotas) who dwelt "eighteen days" journey to the west, beyond the "Great Lake" (Lake Superior). They were a "war-like tribe with fixed abodes and of an unknown race and language."

In 1659, two French fur traders wintered at the Sault, and on their return to Canada, in the summer of 1660, gave a glowing account of "the powerful nation who dwelt beyond the Great Lake." The Jesuits dispatched Father Rene Menard to establish a mission at the "Great Lake." In August 1661, Father Menard was lost in the forest, while making a portage. He was never seen again. Long afterwards his breviary and cassock were reported to be preserved as medicine charms among an Indian nation called the "Nadawessi."

Radisson and Groseillers

In the year 1659, the Dakotas were at war with the Crees and the Ojibways. In that same year the powerful Iroquois nation was also at war with the Eastern Sioux.

Radisson wintered among them in the country of the upper Mississippi, in 1659. Two years later, Groseillers and Radisson wintered in a fort built on Chequamegon Bay. In the spring, when they were near starvation, the Dakotas brought them supplies.



The French explorers subsequently spent six weeks in the land of the Eastern Dakotas (Mille-Lacs area in Minnesota). They estimated the population at seven thousand. These Indians wrested a miserable existence from the soil. In winter, however, they went trapping and hunting north of the Minnesota river, and they had the finest beaver pelts on the market.

Wars with Canadian Indians

In 1662, the Eastern Dakota tribes signed a peace treaty with the French, who insisted that the Sioux should also make peace with the Crees. But the Ojibways always resented the encroachments of the Dakotas on their hunting grounds. In 1665 a council of Ojibway chiefs was held to plan all-out war against the Dakotas but a Jesuit Missionary, Father Allouez, successor to Father Menard, succeeded in influencing them to decide in favour of peace. Father Allouez reported that, at the very extremity of the Great Lake, he met "the wild, impassioned warriors of the 'Nadawessi,' who dwelt to the west, on the banks of the great river 'Messipi,' on a land of prairies, with wild rice for food, and skins of beasts, instead of bark, for roofs on their cabins."

In 1670, on account of further troubles with the Dakotas the

French retired from the Upper Lakes region. The Dakotas were quite proficient in the art of war and pillage. They began to establish themselves as a greatly feared and cruel band of warriors who ruled the western plains. It is probably at that time that the Seven Councils of the Dakotas came into existence.

In July, 1695, Piere LeSueur, who had a trading post in Minnesota, went to Montreal, accompanied by a Dakota chief, whom he presented to Governor Frontenac.

By 1732 the Ojibways had stopped the advance of the Dakota towards the north. However, the Dakotas continued to send out marauding parties. In 1736 they attacked a party of French explorers killing LaVerendrye's son, Father Aulneau de la Touche, S.J., and nineteen members of the party in the Lake-of-the-Woods area.

In their warfare with the Ojibways the Dakotas were almost invariably defeated when they ventured into the woods of the north, while they were always victorious when their enemies descended into the open prairies. The valley of the Red Lake River was one of the "war roads" of the Dakotas and the Ojibways.

Notwithstanding the traditional claims of the Santee that the lands north of the present Canadian boundary were their legitimate hunting grounds, no evidence can be found that they ever claimed any rights in the land of the Ojibways.

In 1743, a deputation of the Dakotas came to Quebec, for the purpose of requesting the French fur companies to resume trade with them; apparently they met with little success. In 1746, De Lusignan visited the Dakota country, and on his return four chiefs accompanied him to Montreal.

Four years later, four chiefs came again to Quebec and asked that a commandant be sent to Fort Beauharnois in the interest of fur trading, but the request was not granted. This is the last recorded event in connection with French rule in what is now Canada.

Western Canada under British Rule

In 1763, New France was ceded to the British Crown by the Treaty of Paris. By this treaty all the claims of France to the country east of the Mississippi River were abandoned.

With the advent of British rule, one of the first problems to be dealt with was the Indian question. Shortly after the conquest of New France, most of the British troops were withdrawn, leaving all the Western Indians under the influence of the French fur traders, who were still wandering through the West.

— Continued on Page 6

The Dakota Indians in Canada

— Continued from Page 5

An Ottawa chieftain, Pontiac, organized a confederacy to block the British advance into the Mississippi Valley. The Indians were finally beaten back and peace was restored by the Treaty of Fort Stanwix (1768).

There is no evidence that the Dakota Indians took any part, either for or against the British, in the Pontiac war, and fur trading with the Indians was resumed within one year of the capitulation of Montreal.

The first indication of trade relations between the Dakota and the new British Colony is contained in a story thus related in Doane Robinson's "History of the Sioux Indians":

"Within a few years of the cession of Canada to the British, a trader had quarreled with a Dakota called Ixatape, and the Indian shot the trader. This led to the withdrawal of the trade with the Dakotas, who by this time had come to depend greatly on it, and a hard winter coming on, they suffered extreme hardship.

"On the opening of spring, the Dakotas held a council and determined to take the guilty Ixatape to Quebec and turn him over to the authorities. Accordingly a party of a hundred, headed by Wapashaw, started by way of the Wisconsin river; but before they reached Green Bay almost every one, including the prisoner, had deserted. Wapashaw and five companions kept on their way, and when they arrived at Quebec, Wapashaw, with a heroism rarely equalled, offered himself as a vicarious sacrifice for his tribe in lieu of the escaped prisoner.

"His generosity impressed the English and they gave him every consideration. He gave them a clear understanding of the organization of the Dakota tribes and subdivision into seven bands, and they gave him a medal for each of the bands.

"It was by this time winter and they remained at Quebec until spring; they were attacked by small-pox, and only Wapashaw survived. He had been successful in restoring the trade with his people.

"Wapashaw was loyal to the English throughout the Revolution, and rendered effective service on the frontier in protecting trade; after the treaty of peace and the cession of the Northwest to the Colonies the English still held possession of the country, and the Dakotas continued to give allegiance to the English."

The Dakotas tell of the time, before 1800, when a party of 300 lodges travelled eastwards to the shores of a sea and were given by the British seven canoe loads of supplies, and also large silver medals of King George III.

It is most likely that the Sioux received these medals at a general council held at Montreal, on August 17, 1778. The Sioux, Sauk, Fox, Menominee, Winnebago, Ottawa, Potawatomi and Chippewa Indians were represented. Medals were given to the chiefs and head men in recognition for the assistance they gave

British troops during the Kentucky and Illinois campaigns, during the American Revolution. General Haldimand, commander-in-chief of the British troops in Canada, presented the medals to the Indians.

According to unanimous tradition the Dakota chiefs who received the British medals were: Wapahasa (Red-bonnet), of the Mdewakantonwans; Wankanto (Blue-above), of the Wahpekutes; Inyangmani (Runs-walking), of the Wahpetons; Wakinyanduta (Red-thunder), of the Sissetons; Waanatan (Charges-at), of the Yanktonnais; Wamanza (Wakmanheza?) (Maize), of the Yanktons; Tawahukezanopa (His-two-lances), of the Tetons.

The Dakota head men who also received medals were: Wambdihotonmani (Eagle-cries-walks), of the Wahpetons; Hupaduta (Redwing), of the Sissetons; Tacante (His heart), of the Wahpetons; Hintonkasanwakan (Holy-weasel), of the Mdewakantonwans.

We find very few records on the contacts of the Sioux with the



Dakota Festival Dance

white traders towards the end of the eighteenth century. The Santees (Wapahasa or Wapashaw, was a Santee), traded mostly at Mackinaw; also at Prairie-du-Chien.

The Teton Sioux still traded with the French, who had crept up from Louisiana, and who had established two or three trading posts on the Missouri River.

In the year 1811 the famed Astoria Expedition passed through what is now South Dakota, going up the Missouri and crossing the northern section of the Black Hills, on its way to the Pacific Coast. During this period the St. Louis traders of Missouri were operating among the Teton Sioux, but the War of 1812, between England and the United States, ruined the fur market and, in consequence, trading with the Lakotas (Tetons Sioux) was abandoned.

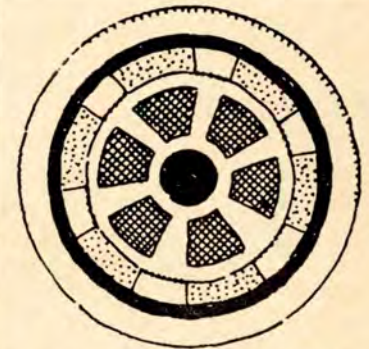
On the other hand, all the Mississippi Siou Dakotas has cast in their fortunes with England. Lisa's policy was to excite hostility between the Missouri Sioux and their Eastern neighbours and

"give them so much to do to attend to their own affairs that they would have little time to give to England's interests, and he succeeded so well that but little assistance was rendered to England by their Western Allies."

This is the only instance on record of any dealings of the Teton Sioux with the British. Previous to the Louisiana Purchase, the Lakotas had been dealing mostly with French traders who had come from the South. Apparently very few British traders ventured down into the country of the Tetons.

The War of 1812

The War of 1812, between the Americans and the English, destroyed the fur trade of the Dakotas. While all the Mississippi Sioux (Yankton and Santee) cast in their lot with England, the Missouri Sioux (Tetons) remained loyal to the United States, through the efforts of a special Indian agent, Manuel Lisa, who excited them to hostilities against their brothers.



the Government of Canada as Western Agent of the Indian Department. Heaping presents upon the Indians, he soon had them all favourable to the British cause. He even established a special tie with them by marrying the sister of a chief of the Cut-Head Yanktonai, Red-Thunder (Wakinyanduta).

At this time the American plan was to establish stores where the Indians could get goods at cost price. This would mean, of course, the ruin of the "free traders" and for this reason the latter opposed the Americanization of the Indian country and were tireless in their efforts to unite all the Indians in common cause with the English against the Americans.

Dickson secured his volunteers mostly among the Mdewakantonwan bands of the Little-Crow and Wapasha, grandson of the Wapashaw who went to Quebec. He also distributed British flags and medals among them.

It is said that during the War of 1812 the Dakotas captured a small cannon from the Americans, and had presented it to the British. The British named it Little Dakota and promised that, if the Dakotas were ever in trouble and wanted help, they would bring this cannon to them, with men to operate it.

United States Sovereignty Acknowledged

Previous to the purchase (1803) of Louisiana, which comprised North Central United States, including Iowa, Minnesota, Dakota Territory and other States, all the Siouan tribes were technically under French jurisdiction.

These tribes did not seem to realize that, at the time of the War of 1812, they were in American territory. As far as they were concerned they were still in their own land, and they were not aware of the political divisions of their country, or of boundary lines. To this day, the Dakota refugees in Canada make a claim of continued allegiance to the Crown on the grounds of the help they had given the British during the War of 1812. This gives an important explanation of their tendency to flee to Canada after the troubles of 1862.

When the war was over, a council of the Dakotas finally

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The Dakota Indians in Canada

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acknowledged the sovereignty of the United States, and most of the medals and flags distributed by Robert Dickson were delivered up to Lieutenant Pike. Peace was made in 1815, and American traders regained the ground they had lost. A treaty with the Dakotas was signed at the Portage-des-Sioux near St. Louis, on July 19, 1815, by which these Indians agreed to resume friendly relations with the United States and to acknowledge only the President as their Great Father.

In 1825, a convention was entered into a Prairie-du-Chien by which the Dakotas and the United States authorities agreed that every act of hostility previously committed by either of the contracting parties should mutually be forgiven, and that perpetual peace and amity should thereafter exist between them.

Incursions of the Dakotas into the Red River Colony

The Dakotas had not forgiven their hereditary enemies, the Ojibways, also called Saulteux by the French settlers, and fought them incessantly. They even carried their guerilla warfare across the Canadian border.

In the early part of the nineteenth century the Dakotas raided the Red River colony on many occasions. In 1821, the settlers sent a petition to the King for troops, to protect them against the marauders. In one parish alone, settlers had been slain by the Dakotas on four different occasions during the year 1822.

A Metis girl of sixteen, Margaret Trotter, was travelling with her husband from Fort Qu'Appelle to Fort Garry. The brigade was attacked by the Dakotas in the Qu'Appelle Valley and most of the voyageurs were scalped and mutilated. Margaret was also scalped and seriously wounded, but fortunately she recovered from this terrible ordeal.

Around 1840, a band of Dakota hunters or warriors attacked an Assiniboine camp at the west end of the Moose Mountain. The Assiniboine warriors, who happened to be absent at the time, returned as soon as they heard of the attack but arrived at the camp too late. Many women and children were killed. The Dakotas fled.

On many occasions the Red River Colony was visited by the Dakotas, who wanted to satisfy their curiosity and love of adventure. Expecting handsome presents, they were not hostile. It is related that, in 1834, a party of thirty-six of their warriors under "Terre-qui-Brule" was attacked by the Saulteux, but fortunately the Dakotas were escorted out of the colony by the Metis without any bloodshed. Two years later

a larger party of two hundred and fifty warriors made a peaceful visit to Fort Garry.

The Dakotas were prevented from fighting the Saulteux inside the Canadian boundary, on many occasions, by the Red River Metis. Between 1840 and 1844 particularly, the Dakotas were very troublesome, but the combined efforts of the Metis and Saulteux usually succeeded in repulsing attacks by these marauding parties.

During a visit on August 31, 1844, to the Catholic cathedral at St. Boniface, the Dakotas were peacefully gazing at the building. The Saulteux Indians were mixing with them in a friendly manner, when one of them shot at a Dakota who returned the shot, killing one of their own men and wounding a Saulteux. In the confusion that followed the Dakotas sought refuge in Fort Garry. Upon investigation it was found that the Saulteux who had killed the Dakota had done so to avenge one of his brothers who had been killed the year before.

In the fall of 1844, another friendly party of Dakotas visited the Red River settlement, and after a short stay, returned to their camp in safety.

Through the efforts of Cuthbert Grant, a make-shift peace was agreed upon by the Dakotas and the Saulteux. The Dakota pleaded for peace and asked forgiveness for their past depredations. After an exchange of letters between the Dakota chiefs and the Saulteux chiefs who were holding council in White Bear's lodge, Cuthbert Grant on December 8, 1844, finally ratified this peace. For a short while after this agreement Metis and Saulteux were able to hunt on the Western plains without interference from the Dakotas.

This peace had no permanent effects. Apparently, the Teton Sioux, located further west, had no part in these peace negotiations.

Father Lafleche reported in 1850 that two Dakotas stumbled into a camp of Saulteux he was visiting. Father Lafleche saved them from being slaughtered and had to escort them personally six miles away from the camp before the Saulteux would refrain from killing them.

On numerous occasions the Teton came across the boundary line on their hunting expeditions but the Saulteux showed them no more mercy than they did to the pillaging Santees.

Once a few Teton fell into the hands of a large party of Saulteux, near the Coteau-des-Prairies. It was too late for them to flee, so they decided to adopt a friendly attitude. One of the Dakotas spoke Saulteux. He was



BRIAN PAYNE, Chief Squire, of 1607 Kildonan, presented a cheque Dec. 30 in the amount of \$100 to help finance the Bosco Hockey Club. The presentation was made at the Assiniboia school when Bosco was playing St. Boniface Flyers. Left to r.: Coach Larry Marchildon, team manager Rev. A. Carriere, OMI, Brian Payne, K of C Council of East Kildonan Grand Knight Jerry Hughes with the Bosco Club.

questioned and betrayed himself by his accent. Five of the Dakotas were shot and killed immediately, and two others were killed in flight. It is reported that their bodies were scalped and mutilated.

On July 7, 1851, a group of Metis, nearly eighty strong, was travelling towards the Grand-Coteau, when their scouts saw a large camp of Indians. Three scouts were soon captured but the other two fled back, reporting at least six hundred lodges of Dakotas. The Metis quickly entrenched themselves behind their carts and were attacked by the Dakotas.

Father LaFleche, who was accompanying them, feared a terrible massacre of his people and exhorted them to put their trust in God. The Dakotas advanced and one of them tried to get within the circle formed by the Metis camp. He was immediately shot down, and Father LaFleche relates that he recognized him as one of the two whose lives he had saved on a previous occasion.

A terrible attack followed, but it was unsuccessful. The Dakotas could not break into the Metis camp. In the evening they finally retired, taking with them their dead and wounded. This stubborn resistance made a deep impression on the Dakotas, who from then on seemed to fear Metis who could defend themselves with such great courage and ability in the face of greater odds.

These forays of the Dakotas into Canadian territory were very numerous, but they consisted mostly of small parties bent on pillage. But the raids were so often repeated that the population of the Red River colony, both white and Metis, lived in constant dread of the Dakotas. It is true that the Metis hunters often ventured to hunt on enemy territory at their own risk; they even carried their trade as far south as the Missouri River. Guns, ammunition, alcohol, and

other goods were eagerly sought by the Dakotas and were supplied to them by the Red River Metis. (These Metis were called by the Dakotas "Slota" or Greasy-People.)

Around the year 1850, Cuthbert Grant was appointed by the Hudson's Bay Company as warden of the plains. Grant organized a corps of Metis to withstand the constant incursions of the Dakotas, and was successful in preventing them from entering Canada. The greatest victory was gained over the Dakotas in 1853, when a hunting party of eighty Metis for two days fought and finally dispersed two thousand of them in a battle on the Grand Coteau of the Missouri.

And, as late as 1860, a large but peaceful incursion of Dakotas visited Fort Garry.

The Dakotas had now acquired by this time a good knowledge of the Canadian territory, and of the situation of Canadian forts and trading-posts. This knowledge was to be of great use to them in the troubled times that were soon to arise in their own country.

(To Be Continued)

Navajo Enterprise

At Window Rock, Arizona, Carl N. Gorman, Navajo artist, designer and craftsman, has been appointed manager of the Navajo Arts and Crafts Guild, a tribal enterprise.

Mr. Gorman, who comes from a family of leaders in the field of silversmithing, and has exhibited widely as an artist, has received many awards for his paintings, ceramic mosaics and silver designs.

He believes that maintaining a high standard of quality and integrity in handcrafted items, coupled with wide and effective advertising, will open broader markets for Navajo silversmiths, artists and craftsmen.

—Amerindian

The Spirit Lodge

by Woonkapi-Sni

The greatest mountain Man has to climb, is the mountain called "Spiritual". This "Spiritual Mountain" lies across the path of all born on this Earth. A view of the scene beyond the veil of life is the reward offered to everyone who accepts its challenge; he will be shown the Promised Land where life eternal awaits him.

The mountain's crown is "Knowledge", and there is only ONE path, by which the spiritual mountain can be climbed — the path of Good — and only ONE guide, which is God himself, Whose voice will lead you safely.

On that path, echoes sound, deceiving echoes. Beware! These echoes are Satan's voice calling you, urging you on dangerous paths that lead to disaster.

At the foot of the "Mountain Spiritual" are many stations bearing strange signs. At each one, road maps, tools and equipment for the "climb" are freely offered. Of all the stations, only one bears this sign: "Universal."

Down at the foot of the "Mountain Spiritual", there is great confusion among the people, who are arguing, debating and fighting over the best route, seeking the true guide who will lead them safely up and over the mountain.

There are very few people who have studied the topic of "Spirits" and still fewer who know sufficient history to benefit themselves or others.

It may be that it never interested them sufficiently or that the subject is too deep for them to study, or that it was not important to their spiritual welfare. Or else, it was just side-stepped as "Rot".

So the Indian's belief in communications with Spirits is classified as Superstition. (Even many professing to be Christians make this assertion, yet they claim to be able to "take the mote from their brother's eye"! What a hoax! How sad is their ignorance!

Here is the story I heard from an old Dakota Indian named *Boya-Mani* (He-Walks-Drumming) alias *Supe-Wanica* (Man With-No-Guts) *Joseph Patrippe*.

The Story of Boya-Mani

"I heard that there was a Spirit Lodge Meeting going to be held that night, on one of the Indian Reserves. A very sick person was to be doctored by a Medicine Man in the Spirit Ceremony. All Indians were invited. Two of my tribesmen contemplated attending, and asked me if I would go with them.

"I considered the matter all day, and when my friends showed up I was prepared to go along.

Being a Catholic, I was aware of the seriousness of my move. If I were to attend the Spirit Lodge, I would be guilty of a mortal sin; I would be disobeying God who forbids man to have any dealings with Phythonic Spirits. If I were to disobey God and His Church and attend the Spirit Lodge, I would be challenging the Devil. What man could be fool enough to do so?

"I guess I was foolish enough; but I had considered the question all day, and so there the matter rested: I was going to the Spirit Lodge on a very saintly mission of my own. I was going there in the name of God and of Mary, Mother of God. I was going to attempt to thwart the Devil from exercising his powers of deceit, to save the poor innocent Indians.

"Satan, of course, would wear the cloak of a White Angel there, and I was sure, as is often the sad case, that some weakened ignorant Catholic would be in attendance. I felt I had to go, and so I went, armed with a large crucifix, some holy water and my Rosary.

At the Spirit Lodge

"It was winter, and it was necessary to use the adobe home of the sick person as a Spirit Lodge. Although this Lodge was very familiar to me, I kept on the alert, and took close notice of my surroundings and of all proceedings.

"The 'Signal' stood immediately in front of the door. This was a forked stake, the height of a man, upon which hung a coil of small rope, one end of which was tied to the stake. A long string of sleigh bells was wrapped around its top. The sight of the Signal Post which announces the arrival, sent shivers up my spine, for I was not then a curious and innocent participant, but the Enemy, the Challenger.

"I had come to challenge Satan and his evil spirits, who are so confident of their natural powers that they did not hesitate to tempt Christ, the God who once created them glorious spirits.

"We three Dakotas were the last ones to arrive. Upon our entrance, the proceedings were immediately under way. The house was packed with excited and curious people of all ages.

"Yu-Wipi" — (Bound)

"The Medicine Man whom I knew, was a Cree, who spoke well the Assiniboine tongue. As the man stood up, the blanket covering his body fell, and there he stood, nude, save for his loin cloth.

"Three men did the binding. Both his hands were drawn together, behind his back, his

fingers woven together with fish net cords, and his wrists tied securely with a small rope. The same thing was done to his feet. A cotton mask with slits for his eyes and mouth was slipped over his head, the neck strings tied at the back. A large cotton sheet was wound around the body from neck down, and tied with a strong rope. It was now necessary to support the bound man so he would remain erect, yet he began to sway.

"No trickery of man, no magic power could free this man who stood bound before us. But the Spirit Lodge was not intended for trick playing nor slight of hand. It was dedicated to the powers at large in God's universe, to the spirits free to roam until Judgement Day, when the doors of Heaven and Hell will be closed forever.

In the Spirit Chamber

"Like a corpse, still, cold and horrible, the Medicine Man was stretched down on his back in the Chamber, an igloo-like enclosure erected opposite the door of the house.

"Heavy canvas and rawhide were spread over the Chamber and securely bound with ropes. The house was now in complete darkness. Thus, the ceremony began.

"The Medicine Man began mumbling secret incantations, like a sad chanting; gradually, the litany grew louder and clearer. At this stage, singers and drummers began their accompaniment and the noise of it all drowned and shook the whole enclosure.

"At this moment, as the Medicine Man began his "Spirit-Call" I produced my crucifix, sprinkling the Holy Water about me. I prayed in earnest, as I had never prayed before; then I began to make my petition to the Blessed Virgin, by reciting my Rosary.

"In all the years of my life, a life which began in the world of my own people the Dakotas, far from the White Men, nearly four scores ago, I have travelled very much and I have stared death in the face many times. Being inquisitive of mind by nature, I have not been slothful of mind in all matters pertaining to Flesh and Spirit. I knew the meaning of fear. But never the kind of fear I knew tonight, fear that kills mind, heart and soul and that leaves one a nameless, meaningless nothing.

"While deeply absorbed in earnest prayer for aid and strength for the battle, I was suddenly struck on my right ear by a mighty force of air, which uttered a commanding "Ssh" . . . so loud and sharp that it seemed

to prick my eardrum, sending pain through my head. Then, the same force struck me and sent me down to the floor, as though I had been but a reed.

"Pocketing Crucifix, and Rosary, I joined the chorus of Spirit songs. I was ready to do anything for the Spirits there that night. Above the deafening sound of the drums and singing came the loud ringing of the Spirit Signal posted outdoors.

"The Medicine Man was calling out for attention. The singing and drumming ceased instantly. The signal alone was now to be heard.

"Someone go and bring in the line and slip it in to me!" commanded the Medicine Man. I jumped up, but another man beat me to it. The man re-entered saying that some unseen hand had jerked the line away from him and knocked him down.

"Someone else try it!" ordered the Medicine Man. Again I moved to go, again another one beat me to it. The second man met with the same force.

"In my third attempt I succeeded. I encountered no resistance and calmly complied with the request. One end of the line was fixed to the signal post, and the other end I uncoiled and slipped under and into the Chamber.

"Then the Spirits announced their presence by shouts, timed with the beating of the drums. Overhead the spirits could be heard talking among themselves; one spoke Dakota, another one Cree, still another one Assiniboine, French, English and some others foreign language no one present understood.

"Then the Medicine Man said that the sick man was beyond hope of recovery that he would be dead any moment, and he emerged from the chamber free of his bonds."

The Riddle . . .

"Now grandson," said *Boya-Mani*, "can you explain why God refused to recognize the blessed articles of his Church, the Crucifix, Rosary and the Holy Water? Blessed things which we are taught to use in order to defend ourselves as shields against the assaults of Satan?"

Though I considered this throughout the old man's narration, I hesitated a moment before replying: "Grandfather, may I suggest three reasons for your failure against the spirits of Spirit Lodge?

"First is that, perhaps you were not in the state of grace at the time; second, that in your self-imposed mission, you intended to tempt God; third, that God

(Concluded on Page 12)

Native Types of Shelter in North America

Illustrated on this page are various types of permanent and temporary shelters used by the Indian tribes inhabiting Canada and the United States.

Except for the large wooden houses of the Pacific tribes — a permanent abode, and for the cone-shaped tent — now made of canvas and seen only at Fairs, the only remaining type of permanent house is the log-cabin, chinked with mud.

The modern type house, usually one-storey high, is fast replacing the aboriginal shelters throughout Canada.

Illustrated on this page are:

1. Large wooden dwelling, housing several families, in front of which is a huge totem pole (Tlingit, B.C.)
2. & 3. The western plains buffalo-hide conical tent, called tipi by the Dakotas (phonetic spelling: teepee).
4. The interior of the tipi.
5. The tipi's smoke cone.
6. Decorated flap door of hide.
7. A Chief's winter hut of the Dakota and Omaha tribes.
8. Log cabin, sod-roofed, used in winter by the Dakotas.
9. Another type of Sioux lodge, early 19th century.
10. Ojibway wigwams of birch bark walls and roof on a light wooden frame which can be taken down.
11. Permanent birch bark shelter with a pole frame, used by Indians living in the forest.
12. The Iroquois longhouse, made of poles and tree bark.
13. Thatched prairie-grass shelter used by the Wichita.
14. The Pawnee sod house supported by a pole frame.
15. Woven grass shelters used by the Indians living in the Carolinas during the 16th century.
16. Apache shelters made of brush, chinked with mud.
17. Ceremonial hall erected by the Miwok Mokalmunnis of California.
18. Navajo hogan made of branches, covered with grass, leaves and sod.
19. Cliff-dwellings of the pre-Columbian era.

— Illustrations after the work of Rene Thevenin and Paul Coze, "Moeurs et Histoire des Indiens Peaux-Rouges", Paris, 1928.

FREE LITERATURE

"Citizenship Projects Among Indians" is a collection of eight articles reprinted from *Citizen* describing projects among various Indian groups across Canada. A copy can be obtained by writing the Canadian Citizenship Branch, 605 Dominion Public Building, Winnipeg 1, Man.



The Future of the Indians in Canada

Address given by FATHER JAMES P. MULVIHILL, O.M.I., General Secretary of the Oblate Fathers' Indian and Eskimo Welfare Commission, at the meeting of western Oblate Indian Missionaries held in Kamloops, Oct. 27-28. (From Oblate News, Vancouver, B.C.)

With so many words being written and so many viewpoints explained on the present plight of the Indians in Canada it would seem foolhardy to predict the future of this group, yet it should be done if only to bring home to the Indians themselves what their position may be in twenty years time, and to show them a goal which should be practical and feasible. The present dismal conditions that we find among Indian people have been placed at the doorstep of the government, Indian administration, schools, churches, liquor, paternalism, and the failings of the Indians themselves. Rather than dwell on the present shortcomings, let us look at the picture as it should and will be in a decade or two.

The future that the Indian should look forward to is a place where he could earn a decent living in society and be happy in doing so and, at the same time, retain enough Indian customs, ideas, and habits to satisfy his own pride in his Indian identity without isolating himself from other people. This is the aim of the far-sighted Indian leaders today. They want to grasp equality in all fields of economics and politics and still retain some of their Indian culture. Their protests now are not separatism or withdrawal but a demand for equality in all things owed to any minority group in Canada. This will be the future and the only one that is worthy of a country such as ours. It will be brought about by many factors but principally by the program about to be introduced by the Indian Affairs Branch. It will be developed in the next ten to twenty years. In fact, more progress will be made by Indian people in the next ten years than has been accomplished in the past hundred years.

Two Distinct Groups

The first thing to consider in any discussion of their future or in any understanding of the Indian problem is the fact that the time has come to separate the Indian people into at least two groups. The grouping of all Indians together has caused many pitfalls for sociologists and writers and has been a frustrating experience for them. On any map of Canada you can see that the Indian population centers are in the southern part of the country. In the east they are below the 47 parallel and in the west below the 54 parallel. In the northern areas we have only about one quarter of the Indian population. They live entirely different lives from their southern cousins. To get any true picture of the future we will have to consider the two groups with altogether separate concepts.

The Woodland Indians live much like their ancestors of one hundred years ago. They receive very little education, live off the land, with the help of welfare payments and occasional employment from industries exploring or exploiting the North. They can be compared to the white rural population in Ontario and Quebec at the time of Confederation. One hundred years ago the white rural inhabitants lived off the land assisted by part-time wages from the exploiters of Canada's two great resources, lumber and minerals. They had little or no education, the majority were illiterate, had a standard of living about equal to the northern Indians of today. They were happy and did not realize the lack of comforts and luxuries. If you were to predict, at that time, the future of their grandchildren with our standard of living, they would classify you as a person who had too much "book learning" and had not been taught the facts of life.

No one could have accurately predicted their future then and it is equally as difficult to predict what the future of the northern Woodland Indians will be in twenty years. So much will depend on the future of the development and exploration of the northern areas. Geography and climate hinder their sharing the standard of living found in southern areas just as it shuts off others living in the same areas from a comfortable and easy life. In spite of all the variables, the northern Indians will not move into the same stream of Canadian life in the next twenty years that we find in the south and their culture will remain static for at least a decade longer than their relatives in southern areas. Progress will probably lag at least 10 years behind the more favoured group.

Press Performs Great Service

The worst feature of the lives of these Northern people is their emergence from the bush to some fringe town where they expect to get work and take advantage of the medical and welfare benefits. This almost always becomes a mixed blessing and their living conditions and morals deteriorate under new and unusual conditions.

They cannot cope with the new way of life and sink to the extremes of disease and poverty. We have examples of this in our own Ontario town of Moosonee in the James Bay area and in northern mining towns across Canada. A solution to this condition is not easy but decisions are now being taken to share the obligations for these people between the Provincial and Federal governments so that their standard of living will improve. There are some favourable signs in the James Bay area. A few years ago, only a dozen Indian students came south to Sudbury or Cochrane to take high school or vocational courses; over two hundred have enrolled this September. Writers and the press have performed a great service for these people. They have placed their difficulties before the public and have compelled politicians to take steps that will improve their lot in the future.

Most Canadians are not familiar with this type of Indian, but have met many of the more acculturated people of the southern areas. Now when we consider the future of this great majority of 150,000 who are better known and have steady contacts with the whites, we should also include another 200,000 Metis or diluted Indian blood descendants who follow the Indian way of life or have enough relationship with Indian cousins to wish to be identified with them. These people think of themselves as Indians or sympathizers. They wish to be thought of as a people different from the common Canadian, and since we live in a split-personality country we can appreciate the fact that it is possible to live with and enjoy other types without insisting that they become like us. They have a right to remain Indian or near Indian if they wish.

Solutions Must Be Found

The Indian people constitute a minority group in this country and a solution of their grievances must be resolved if we do not wish to hang our head in the U.N. meetings which attempt to settle other minority problems in the world. In welfare terms the government considers them as the "high cost" and "multi-problem" part of the Canadian population. The causes of the last two world wars were rooted to a great extent in the failure to resolve minority grievances in Europe. It is true that we have other minority emergencies in our country that seem to call for a prior solution; nevertheless, the Indian minority difficulties must be solved in the next 20 years. It is dangerous to hold the opinion that the Indian minority problem will solve itself either by assimilation or integration; there are explosive ingredients in this view just as there are in the view that time will solve other more serious minority problems in Canada.

The Indians in their organizations have set a goal for themselves; it is to bring their grievances before the public and before parliament. This is the result of improved communications among the tribes and progress in education. The relationship between the Indians and parliament over the past 20 years has not remained static as it did for so many years before 1945. This is a healthy sign for the future, especially when they become more proficient in presenting their claims. They ask sympathy for their cultural differences and lack of background in education, but they do not look for easy solutions. It is easy, dangerously easy, for outsiders, friends of the Indians, casual visitors, or investigators to believe strongly in the wisdom of their on-the-spot, pet solutions. This type of egotism is as ineffectual as playing chess without looking past the present move. Outsiders rarely understand the deep-seated longings, attitudes and dignity of the Indian people.

Realistic Plan Afoot

It is certain now that parliament is determined to embark on a realistic plan to help Indians; this in itself assures a brighter future for the Indian people, so we can predict to a degree what will take place in twenty years.

How often have we heard it said that the Indians do not deserve to be helped—that they are lazy, have no initiative, do not want to be helped and are born obstructionists. These critics forget that the Indians on the majority of the reserves cannot lift themselves up from unemployment and poverty. Living in poverty, after a few generations, becomes a way of life. It has its own culture and values. Apathy, school dropouts, unemployment are accepted as normal and the poverty cycle is almost impossible to break. The children have only the image of an adult Indian who is unemployed before their eyes. They think that this is the normal way of life and it is their ideal.

The Future of the Indians of Canada

— Continued from Page 10

The government realizes this and has plans ready to put into operation to insure a better future for the Indians. They know that the reserve, like any other community, must have a solid economic base. The ownership of the land is not enough for a good standard of living. It must be fertile land and well managed to be productive. Skills are necessary to make use of the land and wrest a living from it, but how many of the 2,000 reserves in Canada meet the above qualifications? Very few have the base to launch a community development program. The normal and practical thing to do, then, is to move to another area where a decent living can be made. It may be to the city or to another rural area. The government realizes that the Indians have such strong feelings of insecurity that they must be careful not to alarm them with any drastic proposals of changes in reserve living. The administration is aware that movement to the cities is the natural result of having a surplus rural population that cannot be supported by the land holdings, such as the reserves. This is considered in the future of the Indians. Some of the Indian people may prefer to leave the Indian country to find jobs in the city. The Department plans to equip these people with the proper tools. Something more than education is needed to give them a bright future. In the next ten years training or education will be given in relation to job opportunities in their own provinces. Not everyone is happy in the city and not everyone is happy in the country, so guidance and counselling will be part of the future program.

For those who wish to remain on the productive reserves, a community development program will be set up to develop the resources. Funds for adult education, economic development and municipal services will be spent within the framework of community development. Better means of reserve government will be proposed and more points of contact with neighbouring communities set up so that they may enjoy the usual benefits of the Canadian standard of living. The small and unproductive reserves, which have been the birthplace of many of the people and, for no other reason, have a special tie for them, could be kept as tribal homeland meeting places just as Legion Halls are the tribal meeting places of veterans. The Indian on the reserve today faces a different future from that of twenty years ago. Then, both the Indian on the reserve and the pioneer settler had land and a desire to use it their own way. The Indian however was a victim of ridicule by his fellow Indians if he showed any attitude of acquiring and saving in contrast to the Indian way of living and this prevented progress. This behaviour is gradually dying out and the Indian is coming to realize the value of saving and capital.

Adult Education Needed

The Indian living on the reserve will work out his own destiny with help and he will develop more as an Indian living in his own community than if he lived in a city. Lack of education in the older people which has been the mistake of the past will be corrected by adult educational programs. For the Indians on the productive reserves there will be no hope without education and no hope with paternalism. Funds will be available for educational projects and in this field, the Indians will run their own school boards. Their band councils will have more authority in all phases of economics and local politics. Grants will be given to band councils to employ their own staff rather than be responsible to Indian Affairs personnel. Now that Canadians are so conscious of minority problems it will help the Indians to improve their position. The public and the press will insist that the rights of man apply to minorities as well as to majorities.

For those who choose or are advised to move to the towns and cities to improve their lot, the Indian Affairs Branch has many projects in mind. Vocational training and voluntary relocation will be the principal crash programs for the next twenty years, and will produce lasting results. The Department realizes that jobs for unskilled labour have declined to about seven percent of the entire job market so time is running out for the Indian people. This can be helped by another good investment policy in Indian education. It takes approximately \$5,000 to train an Indian high school student for technical jobs in electronics, mechanics and other skilled work but the income they receive in the first five years will repay this investment to the government in personal income tax deductions and there will be one more settled Indian adult in Canada.

More Indians to be Employed by Department

The Indians are getting impatient and critical about the steps



"Big Chief" Russell Moore, trombonist with Louis Armstrong's All Star band, visited Winnipeg's Indian and Metis Friendship Centre, during Satchmo's tour of Canada. Mr. Moore, a full-blooded Pima Indian from southern Arizona, is very interested in Canada's Friendship Centre. "I only wish we had one like it in New York," he said. "There is not enough unity amongst the Indians there. There is a continual squabble between Mohawks and the other southern Indians." With Mr. Moore is Manitoba's champion baton twirler, Marlene Jackson.

taken to brighten their future. They feel that the most important consideration is the setting of a definite date for each separate step. The Indian Affairs Branch knows that definite problems demand particular preparations and plans are drawn up for progressive programming. The future of the Indians will be brightened up more in the next ten years by careful planning than by the past hundred years of aimless waiting and muddling through. Planned cultural change is different from the normal course of haphazard acceptance and rejection of life values. The Department has carefully prepared plans and they will be carried out by an increased staff at all levels. They are prepared to take as many Indians on staff as possible. The provinces will share in costs and administration on a population ratio basis which will be determined by the locality.

There remains only one obstacle to a brighter future. Will the Indian people help themselves? As an ethnic group there will be internal differences, of course, among tribes and provinces but will they be serious enough to impede progress? With more education, improved communications, and better inter-tribal associations, these differences should be overcome. There will be help from Indian organizations such as the National Indian Council and provincial associations. Help from the Friendship Houses run by Indian staff and from white organizations such as The Indian-Eskimo Association of Toronto, Provincial Indian advisory committees, and other social, religious and political groups who are anxious to help but need direction. With their own help and the help of others the Indian people of Canada will, in the next two decades, cease to live in poverty, apathy and resentment and assume the dignity and self reliance of a proud minority.

IRS Combo Latest Rage

Four youths who formed a combo to publicize their Indian Residential School at Edmonton, have played themselves into a two-year contract with a U.S. booking agency.

"It happened so fast we just haven't had time to really think about it or plan for the future," says Jack Cecil, 22, leader and oldest member of the Chieftones band.

With their hair in braids and wearing feathers and all-white outfits, the Chieftones play country and western music as well as rock 'n' roll from a repertoire of 130 songs.

The boys left in late October for Chicago, then to Jacksonville, Florida and a host of other American cities for a series of dates in night clubs. Their contract promises them 48 weeks of work in a year.

John Radcliffe, school supervisor and temporary manager of the group, says the boys seem to appeal to the older audiences as much as the young set.

"During the Edmonton Exhibition they played at a local dining spot and some middle-aged women reacted the way teen-age girls do when they hear their idols," says Mr. Radcliffe.

Popular Vocalist

"They particularly like Vinney."

Vinney is the nickname of Vincent Clifford, guitarist and vocalist, who at 16 is the youngest member of the band. His partners say he is the joker, the shy one who wows the girls.

Besides Vincent and Jack Cecil, members are Barry Clifford, 18, Richard Douse, 20, and alternate Albert Canadian, 21.

It was the exhibition week appearance that opened the door to professionalism. An agent of a Chicago booking firm heard them and promptly moved to put them under contract.

Mr. Radcliffe has set up a trust fund for each of the Chieftones but they stipulated that 10 per cent of their earnings be turned over to the student council fund of the Indian school.

Up to the time of their departure, the boys had already contributed about \$2,000 to the fund, money earned playing at high school dances and other functions.

Mr. Radcliffe emphasizes, however, that the Chieftones were not started with the idea of raising money.

"Fostering better relations for their race was the big thing. Then, too, Indians have been receiving charity for so long they wanted to switch it around for a change."



Believed to be the only Indian Rythm Group in North America, the Chieftones turned down an offer to appear on the Ed Sullivan Show because they say, "We are not ready yet." Meanwhile they have accepted a booking at this year's Canadian National Exhibition. Left to right, they are: Richard Douse, Vincent Clifford, Jack Cecil, Barry Clifford and Albert Canadian.

Integrated Hospital at Pine Falls, Man.

Care for Whites and Indians will be integrated in the new hospital at Pine Falls, about 85 miles northeast of Winnipeg.

The 48-bed hospital, opened

recently, will serve the 5,000 people living in the Pine Falls-Powerview area and the Fort Alexander-Brokenhead Indian reserves.

It expands the 28-bed hospital built by the Manitoba Paper Company Ltd., and replaces both the company-owned institution and an adjoining 16-bed Indian Services Hospital, which will be torn down.

Cost was contributed by the federal government (\$405,000), Manitoba hospital commission (\$110,000), and Manitoba Paper Company Ltd.

It is the first time in Canada a privately-owned hospital has entered into such an arrangement.

Reservation Museum

A new Indian museum has been opened on the Fort Berthold reservation, near New Town, North Dakota, which is dedicated to preserving the history of the Mandans, Gros Ventre and Aricaras, the three tribes which occupy the reservation lands. The museum is tribally established and owned. It will be operated entirely from the donations of visitors.

—Amerindian

The Spirit Lodge

(Concluded from Page 8)

was trying your Faith as he does with those He loves."

The old Dakota smoked his pipe in silence. Then a smile, as big as the Sun, brightened his face, and turning to me with eyes all sparkling with pleasure, he replied:

"Grandson one of your arrows struck true," then he laughed loudly.

Not so long ago, Joseph Patrippe (Boya-Mani) reached the summit of the Spiritual Mountain and went over beyond. Where he is now, I am sure, he will no longer challenge Lucifer. The brave old warrior fought hard and won his reward—eternal life with God.

Homes Needed For Students

The Education department of the Indian Affairs Branch in Vancouver sent out an S.O.S. to the community in Vancouver to provide boarding home facilities for a total of 25 Indian students scheduled to arrive in the city January 3 to attend Upgrading courses.

At the present time there are some 175 to 200 Indian students attending vocational schools, business colleges and university who are boarding in homes-away-from-home throughout the Vancouver and Burnaby areas. However, many more are needed to accommodate the ever-increasing number of Indian boys and girls

who are coming to the city to further their education.

Wherever possible, the Indian Affairs Branch likes to place students in homes of the same religious affiliation, thus all churches were appealed to in their quest for boarding homes.

Reasonable rates for room and board are paid by the Indian Affairs Branch.

—Oblate News

We urge our readers to send their reports, photographs, news items, regularly to:

The Editor, INDIAN RECORD,
207 - 276 Main St.
Winnipeg 1, Man.

Cariboo Series Wins Awards

"The Education of Phyllistine" — a two-part drama in the "Cariboo Country" CBC-TV series originating in Vancouver, B.C. captured a top award at the recent International Film Festival in that city.

Starring Nancy Sandy, 11, of the Sugar Cane Reserve, and Dan George of the Burrard Reserve, the two-part drama, already a winner of several awards, was meshed into an hour-long film feature and won the film festival award for the Best Short Fictional Film.

The one-hour version of the show has also been booked for the CBC-TV network program "Festival" March 17.

Using an ever-increasing number of Indian actors and actresses, writer Paul St. Pierre and producer Philip Keatley have written and produced a third "Cariboo Country" series which will be featured on the CBC-TV "Serial" show, 8:30 p.m. Thursday, starting February 25th. Two senior members of the Catholic Indian Study and Leadership Club of Vancouver are among those filling star roles in the new series. They are Jean Sandy, Nancy's older sister, who is a nurse, and Paul Stanley, printer and musician from the Columbia Lake reserve in the Kootenays.

—Oblate News